interval elapsed during which the translation lay in abeyance; but Messrs. Triibner & Co. were always anxious to have it completed, and Mr. Nicholas Triibner retained to the last his earnest interest in the work. At last, my friend and old Cambridge pupil, Mr. W. F. "Webster, undertook to carry on and complete the interrupted task. He has continued the editing of the fifth volume, which is now published after its long suspension, Ee has carefully corrected Professor Wilson's translation of the ninth Mandala with which this volume ends; the sixth and last volume, comprising the translation of the tenth Mandala$_5$ is in the press. I have ventured to add a translation of the Vaiakhilya hymns, forming Appendix I. o/ this volume ; they were not contained in Prof. Wikcr/3 MS, translation, nor does Sayana give any commentary on them.

The aim of this translation, as I have said, is to represent the traditional interpretation of the Rig-Veda as given by Sayana,, and consequently but little attention is paid to the views of modern scholars. This work does not pretend to

give a complete translation of the Rig-Veda, but only a faithful image of that particular phase of its interpretation which the mediaeval Hindus, as represented by Sayana, have preserved. This view is in itself interesting and of an historical value; but far wider and deeper study is needed to pierce to the real